THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be again."—WILLIAM BURLEIGH.

No. 21 Vol. LXIX. Thursday, May 23, 1907. Price One Penny.

"MORMONISM" IN ROCHDALE.

As reported in the last issue of the STAR, eleven members were baptized into the Church of Jesus Christ of Latter-day Saints in Rochdale on the 8th inst. The ordinance was performed in the public baths, and was witnessed by about forty persons, among whom were representatives of the local press. An account of the baptism and confirmation of the converts appeared in the *Rochdale Times*, and it was supplemented with editorial comments of a rather unfriendly character. For example:

"In more than one respect," wrote the editor, "the spectacle in the public baths on Wednesday night was a sorry and almost a pathetic one. It tried one's patience rather severely to hear sleek and smooth young men * * * repeat, with oily phrases, the authority of the Melchisedek Priesthood as a sanction of their acts."

Why the performing, by divine authority, of a sacred ordinance of the Gospel of Jesus Christ should severely try the patience of anyone is to us inexplicable. But we remember that it was the same in the days of Christ—the patience of the people was severely tried when they heard the Messiah preach "as one having authority and not as the scribes." One would naturally think that it would be more trying to the patience of an intelligent person to witness a "Mormon" Elder administer an ordinance of the Gospel without the authority of heaven than by that divine authority. Paul warned men against attempting to officiate in the ordinances of the Church of Christ except they were called of God, as was

Aaron. (Heb. 5: 4.) He, no doubt, remembered the fate that befell the seven sons of Sceva when they attempted to cast out an evil spirit in the name of Jesus. Not even the devil would recognize their unauthorized administration, but derided them for their lack of authority. "Jesus," said the evil spirit, "I know, and Paul I know, but who are ye?" Then the afflicted person, in whom the evil spirit dwelt, leaped upon them and overcame them, so that when they escaped from the house they were naked and wounded. (Acts 19: 13-17.) Paul, no doubt, also remembered that Uzza, the Israelite, met with sudden death because he put forth his hand to steady the ark of the covenant (I. Chron. 13: 10), and that Saul, notwithstanding that he was the King of Israel, was rejected by God, and another chosen in his place, because he usurped the authority of God's chosen Priesthood and essayed to offer sacrifices to the Lord in behalf of His people.

The Elders of the Church of Jesus Christ of Latter-day Saints are not ignorant of these things. They know full well that the Lord, who stamped the unauthorized acts of men in former days with severe condemnation, would not hold them guiltless if they were to follow their example. In the multitude of His tender mercies, and in fulfillment of the prophecies of His servants the prophets, the Lord has, through the ministration of an angel (see Rev. 14: 6, 7) restored the everlasting Gospel. He has also restored, through the administration of angels, the Aaronic and the Melchisedek Priesthood. By the revelations of His Holy Spirit men have been called to the ministry, and, clothed with power and authority from on high, the humble missionaries of the Church of Jesus Christ of Latter-day Saints go forth preaching the Gospel and administering in its ordinances; and, notwithstanding that they are despised, and their acts criticised by their fellow-men, they know that their labors are accepted of God, for they receive the seal of His divine approval.

"Priesthood of Melchisedek!" exclaims the *Times* editor, "what jabber is this at a time when the very fundamentals, as they are called, of Christianity, sometimes seem threatened by the Moloch of disorder and chaos? Defenders of the faith, in all conscience, have enough to do to preserve the inviolability of the authority of the Founder of the Faith, without an intrusion of the authority of the 'Priests of Melchisedek'—children of the imagination of a Brigham Young or a Joseph Smith."

We would like to ask the editor of the *Times*, Who is responsible for the condition of things in Christendom to-day? Who broke Christendom up into hundreds of fragments and brought about the disorder and chaos of which he speaks? Was it the Mormons? No, indeed, it was the professing Christians themselves. The editor exhibits considerable alarm over the "fundamentals" of Christianity. They are "threatened by the Moloch of disorder and chaos." That doesn't speak well for Christian England. The

Christianity of the present day cannot be held in very high esteem by the people of England when they go about seeking to destroy its fundamental principles. But why should the editor of the *Times* exhibit such fears for the "fundamentals" of Christianity? If they are true, if they are the principles of eternal life which were taught by Christ and His apostles, they cannot be overthrown; they will stand forever. If the Christianity of England is built upon the rock of eternal truth; if its ministers have been called of God as were the apostles of old; if their acts have His divine approval; if the doctrines which they teach are the doctrines of the Lord Jesus Christ, it has got nothing to fear from the presence in England of a mere handful of "Mormon" missionaries. Christ can take care of His own work; if He cannot, the editor of the *Rochdale Times* can't save it.

The editor of the *Times* continues:

"Anyone conscious of the anxious striving and searching and wrestling going on at the heart of our common Christianity to-day must have been saddened by the spectacle of half a dozen or more young women, with intelligent faces, in the very heart of England, accepting the administration of the rite of baptism in a public baths, at the hands of the priests of the order of Melchisedek, wearing stand-up collars, bow-arranged ties, hair parted in the middle, and a remarkable faculty of self-assurance brought over from America."

Shades of the ancient apostles! Has it come to this—that in Christian England it is to-day considered a sad sight to see half a dozen intelligent young women go down into the waters of baptism, to be baptised for the remission of their sins by a man holding authority from God? How is that a more saddening sight than to see missionaries from England go over to America and baptize thousands of young women in public baths and private chapels? Haven't Latter-day Saint missionaries as much right to come over to England from America and preach the Gospel and baptize repentant believers as English missionaries have to go to America and do the same thing? And haven't "Mormon" missionaries when they baptize, as much right to dress in trousers and vests, white shirts, stand-up collars and bow-arranged ties, as the missionaries of other churches have to dress in black gowns or rubber suits? In what style would the editor of the *Times* like to see our missionaries dress—like John the Baptist, in camel's hair, with a leathern girdle about their loins? Thank goodness that, in this land of religious liberty "Mormon" missionaries can dress as seems to them proper, and that all other missionaries have the same privileges.

Here is another extract from the pen of the editor:

"There are other aspects and considerations. How is it that the missionaries of the Church of Latter-day Saints are content to succeed mainly with young women? At the baptism on Wednes-

day night there were eight women (of whom seven were young women or mere girls), against one man and two boys of ten or twelve years of age."

It is a well-known fact that the Elders of the Church of Jesus Christ of Latter-day Saints do not confine their preaching to young women. They are carrying out the instructions of the Savior, who told His disciples to go into all the world and preach the Gospel to every creature. The Gospel which the Lord has restored to earth in these latter days is not for young women alone; it is "for every nation, kindred, tongue and people." The Lord is not a respecter of persons, neither are His servants. The Elders of the Church of Christ labor as faithfully for the conversion of mankind as they do for the conversion of womankind; they have as much pleasure in the conversion of a young man as they have in the conversion of a young woman. It makes no difference to a "Mormon" Elder which sex the converts belong to; the Church has not put a premium on the conversion of women, so it is no advantage to her missionaries to seek for converts specially among the fair sex.

But the Church of Jesus Christ is not the only church in which females predominate. Let the editor of the *Rochdale Times* go into any church in England on a Sabbath day and what will he find? He will find that the great majority of the congregation are women. What about the church of Christian Scientists, in which there are twenty women to every man? What about the Roman Catholic Church, with her hundreds of convents and nunneries filled with tens of thousands of females? What about the baptism that took place in the river Dee, at Ponteysyllte, on Sunday last, when the Rev. Evan Williams, of the Welsh Baptist Church, baptized five converts, all of them ladies? A few weeks ago the writer saw a procession of seventy-five intelligent-looking young women marching through the streets of Liverpool with two sectarian ministers. What was there wrong about that, you ask? Nothing, that we could see. But it occurred to the writer at that time that if two "Mormon" missionaries were to be seen walking through the streets of England with seventy-five young women the newspapers would make rather unsavory comments about the party. For months past the topic under discussion at Pleasant Sunday afternoons has been "Why men do not go to church." When the editor of the *Rochdale Times* tells us why women go to church to-day and men do not; when he tells us why the congregations of the churches of England and America are composed principally of women, we shall then be able to tell him why it happened that the majority of the converts baptized in Rochdale on the 8th inst. were of the feminine gender.

The editor continues: "Furthermore, the ingenious confession of a representative of the Church of Latter-day Saints present at Wednesday's ceremonies, that the former 'Mormon' community in Rochdale had emigrated to the Western States of America, is the

opposite of reassuring as to the ultimate objects of the mission. Is it necessary, then, that in order to be a good 'Mormon' one must emigrate to Salt Lake City or thereabouts?"

No, it is not necessary for one to emigrate to Salt Lake City or thereabouts in order to be a good "Mormon." There are thousands of good "Mormons" in the British Isles and throughout other nations, and many of them have no expectation of ever seeing Salt Lake City. The Elders do not persuade anyone to leave his home to go to Utah. It is the desire of the Church that the converts remain in the lands of their nativity and assist the missionaries in spreading the Gospel among the people. The Gospel of Jesus Christ includes among other principles the gathering of Israel from the nations of the earth. This was predicted by many of the ancient prophets. Isaiah prophesied: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35: 10.) And again, "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth." (Isa. 43: 5, 6.) Similar predictions were made by the Prophet Jeremiah. "Turn, O backsliding children, saith the Lord," speaking through the prophet, "for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3: 14, 15.) Micah also predicted the gathering of the children of the Lord in the tops of the mountains. This is his prophecy: "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4: 1, 2.)

The gathering of Israel in the tops of the mountains is not the work of man, but the work of the Lord. It is His doings, and it is in fulfillment of the prophecies which were made by His holy prophets. But as the Jews failed to see in Christ the fulfillment of the prophecies of the prophets, so do the people fail to see in the gathering of the seed of Israel the fulfillment of all these prophecies. Despite all the opposition that is waged against it, the work of the Lord moves on apace. The Lord is sweeping from the earth the refuge of lies; light and truth are taking the place of darkness and falsehood; the Gospel is being preached in all the world for a witness and a people are being prepared to receive the Son of man when He shall come to His temple.—W. A. M.

THE TESTIMONY OF LOVE.

Among the many evidences which the Church of Jesus Christ of Latter-day Saints has to offer to the world in support of its high claim, namely, that it is the true Church of Christ, is the genuine and abiding love which its members have for each other. Such love cannot be found among the members of any other religious organization. It is the testimony of all those who have separated themselves from the churches of the world and become members of the Church of Christ, that they never knew what true, Christian love was till they became members of Christ's Church and began to fellowship with His Saints. This love was strikingly exhibited by the Prophet Joseph Smith and his brother Hyrum. No mortals ever manifested stronger love for each other and their fellow-men than did these noble martyrs. For the truth's sake, truth which God has revealed in these last days for the salvation of mankind, Joseph and Hyrum Smith laid down their lives, and Jesus said, "Greater love hath no man than this: that a man will lay down his life for his friends."

And the same love which dwelt in the bosom of the Prophet and Patriarch dwells in great measure in the bosom of every true Latter-day Saint. Wherever located, whether in the valleys of the mountains, or in the world, or on the islands of the sea, there the Saints of God are found dwelling together in peace and love and unity. By one Spirit they have all been baptized into one body; they all speak the same thing; there is no division among them; they have for their creed one Lord, one faith and one baptism.

What is it that has brought these people out of every nation under heaven, united them as the members of one family, and caused them to rejoice with such unspeakable joy? It is the love of God which the Father has planted in the hearts of His children. It is the same love that was enjoyed by the early Christians, the love which prompted them to sell all their earthly possessions and put the proceeds into a common fund for the benefit of the whole body. It is the same love that filled the bosoms of the Apostles and inspired them to leave their occupations and to go out and preach the Gospel of eternal salvation to their fellow-men without money and without price. It is the same love which buoyed up the former-day saints and enabled them to rejoice in the midst of all their trials and persecutions, and to take cheerfully the spoiling of their goods. This is the love which the Latter-day Saints possess, which they have received from the Father through their obedience to the truth, and which has bound them together as members of one family.

It is the desire of the Lord that His children should be of one heart and one mind, and has declared that except they be one they are not His. If trials and tribulations come to any member of the

body, it is the duty of the other members to minister comfort to the afflicted one; if another member has occasion to rejoice because of prosperity, the rest of the members should rejoice with him. Every member of the Church of Christ should esteem his brother as himself, and this the members of the Church of Jesus Christ of Latter-day Saints do. They know that they are children of the self-same God, with whom there is no respect of persons. In the Church of the Saints there are no reserved seats for the rich; rich and poor mingle together; they are on terms of sweet fellowship, and rejoice that they are heirs of God and joint heirs with Jesus Christ.

What a contrast with the icy coldness of the churches of the world, where the wealthy sit in elegantly upholstered pews and the poor on uncovered benches, where members meet for years without speaking to each other. At the annual meeting of the North Wales Federation of Evangelical Free Church Councils, held at Pwllheli on the 11th inst., one of the speakers (Miss Gee of Denbigh) gave an instance of a young woman who was nine months in a church before anybody went to shake hands with her. Dr. Griffith Evans followed with a vigorous attack upon the evils of formality and snobbishness which he saw in the Free Churches. Women engaged in shops would not associate with domestic servants. He characterized the services in the churches as conventional and formal—"the same routine, morning, afternoon and evening, just like a machine, and one could literally go to sleep. Why," he asked, "should there be the same steady round of services, all beginning and ending the same? Why should not opportunity be given to the layman to go into the pulpit?" Then about the pews—he would like to sweep them off altogether and induce some movement in the congregation. Why should the people always sit in the same places and next to the same people? Let the people get mixed up. When they gave a tea the people would go there and sit still like vegetables. "He would like," he said, "to see the people mix more together and not go about among their fellows us though they were likely to be touching pitch and getting their hands soiled."

The evils which Dr. Evans and Miss Gee referred to are apparent to everyone; but it is not in the power of man to remedy them. Not until men and women become humble like little children, not until they repent and turn from their evil ways, not until they are born again, of the water and of the Spirit, and are made partakers of the love of God will they exhibit in their lives that Christian love and fellowship which characterized the Saints of God in former days, and which characterizes His Saints in this last dispensation. May the Saints of the Most High continue to love each other, may they continue to find joy in each other's society, and by their love and unity show to the world that the Gospel which they have espoused is indeed a sublime reality!—M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 23, 1907.

ADVICE TO INTENDING EMIGRANTS.

We are under the necessity of repeating some instructions to Saints about to emigrate to the land of Zion. These ought to be thoroughly understood also by the presidents of conferences and the Elders laboring among Church members. A great deal of difficulty would be avoided if people would only pay close attention to advice and follow it strictly. Some of them give so little heed to what is said that it fades out of their minds as the sound of the words dies away. In making out Declarations, the blank forms furnished for the purpose should be filled accurately and with attention to every detail. Every person in a family should be named and the respective ages given, infants in arms included. Children under one year old go free in the second class on the sea; in the third class they are charged £1 sterling, but they must be named in either class; if not, there is danger of the whole family being rejected.

Every individual should be in such condition of health as to be able to pass examination by the Board of Trade doctor and the ship's doctor. Special attention should be paid to the condition of the emigrant's eyes. If suffering from tracoma the emigrant will be rejected; so in the case of any contagious disease. Individuals, young or old, who are crippled, or likely for any reason to become a public charge on reaching America, if not in company of parents or guardians, or fortified with sufficient affidavits from blood relatives who will care for them after reaching their destination, will not be allowed to land. Idiots and insane persons will also be turned back or sent back.

No adult emigrant is allowed to pass the customs officials who has not in his possession, and able to show it, the sum of thirty dollars. Anyone under contract to perform labor in America will also be excluded. Each emigrant must be perfectly free as regards engaging in any kind of employment; if sent for by some person, company or firm with the understanding that he or she will repay

in labor the money advanced for transportation, the emigrant will be refused permission to land, or will be deported.

Missionaries returning from their fields of labor to their homes in Utah should be very careful in their Declaration not to make any mistake in regard to their nationality and citizenship. They are not American citizens unless born in the United States or duly naturalized. First papers, as they are called, or declaration of intention to become a citizen does not entitle the holder to announce himself a citizen. Residence in the United States, for any length of time, does not of itself entitle the resident to claim citizenship. Misinformation on this point has caused some trouble, and persons who fall into error in relation to it are liable to be fined for the wrong. No matter if they had no intention to falsify, if they are not bona fide citizens and state that they are, they will have to suffer as though they had wilfully committed the offence.

While the Church to which we belong is not using any influence to persuade its members or others to emigrate, but desires that many of them shall stay and build up the work abroad, this office is engaged in a legitimate emigration agency, both for sea voyages and land transportation in America. Latter-day Saints intending to gather to Zion, and friends in Utah sending money to assist their relatives in doing so, will do well to book for their passage through this office, not only because they will travel in companies carefully conducted and directed by experienced persons, but because they can get the best available terms, both on reliable vessels across the sea and by suitable trains on the best lines of railroad in America. We can also provide transportation for non-members of the Church. Persons desiring to go to Canada will find equal advantages in booking through this agency.

All persons who have engaged passage at a certain date should report at this office on the day before sailing, but every member of a family need not come to this office, bringing luggage, etc., with them. One member of a family or party, if authorized to act for them, is sufficient to attend to the business and receive tickets and instructions. All heavy luggage should be sent ahead as "Luggage in advance," with proper ship labels upon it, which will be furnished from this office direct or through the conference presidents, with cards for hotels. All declaration forms should be filled out and forwarded to this office two weeks before date of sailing. Members of the Church would do well, as a rule, to transact their emigration business with this office through their conconference presidents, who will save them much trouble and annoyance.

All Latter-day Saints gathering to Utah to aid in building up the Zion of the last days, should be determined before starting to endure patiently the trials of the journey, to bear a cheerful and kindly spirit, to help one another by the way, and on their arrival to adapt themselves to the new conditions which will surround

them; to avoid fault-finding, to live in peace with their neighbors, to associate with the good and the upright, and choose companionship with those who serve God and keep His commandments, and to attend faithfully to ever duty incumbent upon them by reason of their covenants with the Lord their God. Then they will remain with His people. His blessings will be upon them, temporally and spiritually, and they will rejoice before Him in the heights of the mountains. Will our brethren and sisters intending to emigrate give heed to these few words of advice? Church publications, everywhere, please copy.

C. W. P.

CLEANLINESS AND GODLINESS.

WRITING under the above caption a short time ago, Ella Wheeler Wilcox said: "Man is supposed to be the highest type of animal created by God. Yet cleanliness is acknowledged to be the attribute next to Godliness. In case this latter assertion is accepted, the first supposition must fall to the earth. Man is, taken in his primitive state and studied in the aggregate, the most unclean of all animals. It requires civilization, education and prosperity to arouse in man an appreciation of cleanliness. But the same is not true of animals. The wild beasts and fowls keep their bodies clean and move from lair to nest in search of neat, home conditions. No other animal or bird on earth will allow her young to lie in soiled beds, or will permit the helpless creatures to suffer from unclean fur or feathers.

"The bear, the wolf, the dog, the cat, all carry their babies to fresh places when the old ones become unhygienic, and spend hours in washing their children, with no sponge but the tongue. The horse is miserable when he is covered with dust and mud, and he rolls violently on the earth to cleanse himself the moment he is allowed the opportunity. The pig alone seems as indolent and as filthy as man."

"I do not ask that all religions and creeds should give way to our religion and creed in order that the world be saved. I believe the earnest, praying, devout Mohamedans, Buddhists or Jews, who live as near the truth as they can understand it, will run equal chances in the life to come with the average Christian of America or England. But for the physical benefit of the generations yet unborn I would like to see all the world converted to a religion which includes cleanliness as one of its important features."

"Mormonism" is just such a religion. One of its most important features is cleanliness. In a revelation given to the Prophet Joseph Smith in February, 1831, the Lord said: "And let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doc. and Cov. Sec. 42: 41.) And in a succeeding revelation He also

said: "Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and minds may be invigorated." (Doc. and Cov. Sec. 88: 124.) Cleanliness is part of the Gospel of Jesus Christ, and those who fail to observe this commandment of the Lord are not living according to the Gospel. As Latter-day Saints we should set examples to our neighbors in this as well as in every other respect.

No matter how humble our homes may be, we can keep them clean. Water, soap, and a little elbow grease will accomplish that. It is the duty of the husband to provide for the wants of the family; it is the duty of the wife to see that her home is neat and attractive to her faithful provider when he returns after a hard day's work.

Our mortal tabernacles must also be cleansed from all filthiness if we desire the spirit of God to dwell in them, for the Spirit of the Lord will not dwell in an unclean tabernacle. Parents should set their children examples in this. Frequent bathing should be the order of every home. Mothers should teach their daughters to be neat and tidy, that they in turn may teach their children. If we but knew the homes that have been ruined by untidy housewives the number would astonish us.

Not only are we commanded to be clean in person but also in thought. No unclean word should proceed out of our mouths. We should not think of evil. Thoughts are acts in the cocoon; if we do not harbor evil thoughts in our minds it will be impossible for them to hatch out into evil acts. "Blessed," said Jesus, "are the pure in heart, for they shall see God." The unclean have no such promise.—J. C.

THINGS NOT TO FEAR.

Don't be afraid of work, it is healthy, physical and mental exercise.

Don't be afraid to push forward, be glad of the chance.

Don't be afraid of being turned back.

Don't be afraid of failure. Keep on though you may fail a dozen times.

Don't be afraid of difficult undertakings. Be glad of the opportunity to show your metal.

Don't be afraid of honest competition. It's competition that makes success worth while.

Don't be afraid to do more than is required of you.

Don't be afraid that your efforts will not be appreciated.

Don't be afraid to play the game honestly. Honesty always wins out.—*The Crescent.*

SALT LAKE CITY'S PUBLIC SCHOOLS.

SALT LAKE CITY feels justly proud of her public schools. No other city of the same size in America has got as many, or as fine school buildings as "The city of the Saints." Her teachers also stand in the front rank. Dr. Hughes, Canada's leading educator, after seeing the work of the teachers in the University of Utah, declared that he had not found better work in any other educational institution in America.

Utah stands third in education in the United States. She is determined to hold her place, and, if possible, to forge ahead. A few weeks ago, the citizens of Salt Lake City cast their votes in favor of a $250,000 school bond in order to erect three new school buildings. The fame of the schools of Salt Lake City has even spread to the Argentine Republic. State Superintendent Christensen recently received a letter from Ernesto Nelson, special commissioner of education for the Argentine Republic, from which the following is an extract:

"When I visited your section at the St. Louis exposition, and during my talks with my friend, Professor Cummings, I became convinced that the work you are carrying on in the schools of Salt Lake City sets the best standard for the Argentine schools, as it embodies in it the principles of natural development of the child's experience without taking him away from his natural interests and surroundings.

"I wonder to what extent I am entitled to draw upon your enthusiasm, and to ask you to help me in getting a complete exhibit of the work of the Salt Lake City schools, to be displayed at the permanent museum referred to. I can only assure you that upon your attitude in the matter depends a good deal of the future progress in education in Buenos Ayres, which with its million inhabitants is the metropolis of Latin America. As you can easily understand, the United States is our model in education and for that reason the future course of education in Argentine largely depends on what is exhibited in its educational museum. Of course I will bear the transportation expenses, and should be glad to run up to Salt Lake City if you advise me to do so.

"I sincerely trust that you will consider the petition of the Argentine government broad-mindedly and sympathetically, and beg to remain,

"Yours respectfully,

"ERNESTO NELSON,

"Special Commissioner of Education from Argentine Republic."

THE worried woman is not the one who has trouble, but the one who is looking for trouble. She meets trouble more than half-way. As a rule, the woman who has real troubles is too busy making the best of things that have happened to worry about what may happen.

MINUTES OF NORWICH CONFERENCE.

THE annual Norwich conference of the Church of Jesus Christ of Latter-day Saints was held Sunday, May 12th, 1907, in Gordon Hall, Norwich, President Henry A. Grover presiding. President Charles W. Penrose, Sister Romania B. Penrose and eighteen traveling Elders were present.

The morning services commenced at 10:30. After the usual exercises, President Grover gave an address of welcome and expressed his pleasure at seeing so many people in attendance. Elder Walter A. Dimond read the statistical report for the past six months, then presented the general and local authorities, who were unanimously sustained.

Elders Joseph W. Jones and Samuel Jackson, Jr., spoke for a short time on the first principles of the Gospel, and the remainder of the session was occupied by President Penrose. He asked the Saints if they realised what they had been doing when they raised their hands as a token that they would sustain the authorities, and partook of the sacrament. He explained to them the sacredness of the same. That they by their uplifted hands testified unto the Lord their willingness to uphold and accept them as His inspired servants. Then he showed the necessity of having someone to stand at the head of the Church, and explained wherein living oracles of God were even of more direct benefit than the writings of dead prophets. He dwelt also upon fellowship in partaking of the sacrament of the Lord's supper.

The afternoon session commenced at 2:30, with the hall well filled with Saints and investigators. The first part of the meeting was occupied by Elder Ben C. Rich, who spoke of the repetition of history in the way people object to the teachings of the Latter-day Saints because of their unpopularity. Elder Daniel A. Leishman then bore a strong testimony to the truthfulness of the Gospel. Brother Frank Burleigh and Miss Edith Ninham sang, "O, give me back my Prophet dear."

President Penrose occupied the remainder of the time. He spoke of the great harvest of souls, and especially of the readiness with which the people of Holland received the Gospel, because they were great Bible readers. He also spoke about Zion of old being plowed as a field, and the Zion of to-day being built in the tops of the mountains in fulfillment of ancient prophecy. Referred to the Prophet Joseph and Patriarch Hyrum Smith, and the reward that they received at the hands of assassins for teaching the Gospel of Christ. Said that Joseph Smith did more for the world than any of the prophets of old, and that he would stand near to Jesus Christ in the Father's kingdom. In his closing remarks President Penrose admonished those that had just been baptized to be diligent and to seek first the kingdom of God.

The evening session commenced at 6:30 p.m. President Grover

gave a spirited address on the first principles of the Gospel. He was followed by Sister Penrose, who spoke on the organization of the Relief Society, and gave the Sisters some very good advice on the duties of Relief Society workers. Elder Gwyllim Davis spoke briefly. Sisters Clara Saunders and Margaret Rider rendered a duet entitled, "How beautiful to walk in the steps of the Savior."

President Penrose then spoke on the Personality of God and the power and authority of the Priesthood.

Thirteen baptisms, all adults but one, were solemnized during the day. The meetings were all well attended, and a good spirit prevailed.

Priesthood meeting was held on Monday, May 13th, when the Elders gave in their reports. Most of them have given up their lodgings and are going to travel among the people in order to be able to get in closer touch with them, and live among the Saints and friends, depending upon the Lord to soften the hearts of the people to provide them with food and shelter. President Penrose gave some good instructions and advice, which were very much appreciated by all present.

WALTER A. DIMOND, Clerk of Conference.

FROM THE MISSION FIELD.

Transfer.—Elder William N. Hunsaker is transferred from the Irish conference to the Swiss and German mission.

Baptisms.—President David L. Murdoch reports six more baptisms in Glasgow, three new converts and three children of members. The service was held Sunday, May 19th, 1907, at the Kinning Park Baths. After singing and prayer, President Murdoch addressed the candidates and others who had assembled, after which Elder George W. Moench baptized the converts. Another baptism is expected in the near future.

Farewell Social.—An enjoyable social was held in the Leigh branch, Tuesday evening, the 7th inst., in honor of Brother Robert Draper, who leaves shortly for Alberta, Canada. An interesting program, consisting of songs, recitations and speeches was rendered. Refreshments were served during the evening. About sixty-five Saints and friends were present. All had an enjoyable time together and parted at 10 p.m., after wishing Brother Draper success and God-speed.

Progress of the Work of the Lord in Gravesend.—Elder William A. Skidmore sends a very encouraging report of the labors of the Elders in Gravesend. Work was commenced in this field about a year ago, when, through the courtesy of the pastor of Windmill Street Chapel, a series of six meetings were held in that church

As a result of those meetings, Mrs. Sarah Robson was converted and baptized. This lady and her husband kindly opened their home to the Elders, and weekly meetings were held there. The attendance at these meetings increased until it was found necessary to hire the Anglo Saxon Hall, where regular Sunday services are now held. Seven members were recently added by baptism. These were confirmed at a meeting held on the 12th inst., when the sacrament was administered and the word of the Lord expounded in plainness and power by Elders Soren Peterson, George A. Hoopes and John L. Wilson, to an audience of forty-seven persons. Impressive testimonies were borne by Sisters Maud Stevens and Mary E. Harris. The peaceful influence of the Holy Spirit was felt by those present, and expressions of satisfaction were heard from many lips.

Arrivals.—The following missionaries arrived in Liverpool, May 17th, 1907, per s.s. *Arabic*: For Great Britain—John W. Scowcroft, Ogden; Joseph S. Tingey, Jr., Edwin C. Davies, John A. Harter, Salt Lake City; Armond T. Rose, Farmington; William J. Ruff, Scofield; Charles D. Brown, Brigham City; Alexander H. Lowe, American Fork; Alfred B. Worsley, Provo; Daniel D. Harris, Henry Thornley, Layton; Arthur John Evans, St. John; Arthur B. Case, Carey, Idaho; Thomas Kershaw, Preston, Idaho; Le Roy J. Parker, Mt. Sterling; Richard H. Smith, Rexburg, Idaho; James W. Phillips, Porterville; William L. Kidman, Mendon; Alvin E. Jordan, La Grande, Oregon. For Scandinavia—Henry J. Nelson, James B. Christianson, Spanish Fork; Paul K. Nielsen, Robert Anderson, August H. Knebelau, Salt Lake City; Otto E. Johnson, Rolf C. Wold, Preston, Idaho; Willard E. Steffensen, Central; Lars S. Christensen, Hyde Park; Enoch E. Christoffersen, La Grande, Oregon; Niels Jensen, Providence; Albert E. Delange, Charles Martinsen, Koosharem; Jens S. Jensen, Spring City; James Brown, Monroe; James M. Keller, Mink Creek, Idaho; Carl Berg, Castle Dale; Orson P. Heileson, Burton, Idaho. For Sweden—Joseph Peterson, Adam W. Schade, Huntsville; Peter J. Sandberg, Salt Lake City; Andrew G. Johnson, Pleasant Grove; Andrew F. Jensen, Mayfield; William C. Jenson, Fremont. For Switzerland and Germany—Burdette P. Burdette, Salt Lake City; John E. Boyer, Springville; George Staheli, Payson; George M. Taylor, Provo; Franklin S. N. Parkinson, Blackfoot; Adelbert Augustine Taylor, Colonia Juarez, Mexico; Christian W. Kunz, Huntsville. For the Netherlands—Sylvester Q. Cannon, Winifred S. Cannon, Joseph H. Smith, Charles S. Hyde, Elgin Clawson, Andrew G. Lavin, Willard G. Bywater, Salt Lake City; Orin L. Robinson, Rexburg, Idaho; Jonathan A. Allen, Hubbard, Arizona; Orson G. Cardon, Logan; Erastus J. Rudd, Parker, Idaho. For Turkey—Joseph O. Phelps, Montpelier, Idaho. Elder H. Ezra Hatch, Franklin, Idaho, arrived May 23rd, 1907, for Great Britain, per s.s. *Majestic*.

Appointments.—The Elders who arrived for Great Britain on May 18th, have been appointed to labor in the following conferences: Charles D. Brown, James W. Phillips, Birmingham; Daniel D. Harris, Arthur John Evans, H. Ezra Hatch, Bristol; Le Roy J. Parker, Richard H. Smith, Alexander H. Lowe, Armond T. Rose, Grimsby; John A. Harter, Leeds; William L. Kidman, Alfred B. Worsley, Alvin E. Jordan, Arthur B. Case, London; Henry Thornley, Edwin C. Davies, John W. Scowcroft, Liverpool; Thomas Kershaw, Joseph S. Tingey, Jr., William J. Ruff, Sheffield.

ALL THESE HAVE FAILED.

I wrote my name upon the sand
And trusted it would stand for aye;
But soon, alas! the refluent sea
Had washed my feeble lines away.

I carved my name upon the wood,
And after years returned again.
I missed the shadow of the tree,
That stretched of old upon the plain.

To solid marble next my name
I gave as a perpetual trust;
An earthquake rent it to its base,
And now it lies o'erlaid with dust.

All these have failed. In wiser mood
I turn and ask myself, What then?
If I would have my name endure,
I'll write it on the hearts of men.

In characters of living light,
From kindly works and actions wrought,
And these beyond the reach of time
Shall live immortal as my thought!

HORATIO ALGER.

DIED.

SUTHERLAND.—At Aberdeen, Scotland, May 13th, 1907, Orvil L. S. Sutherland, son of Charles and Margaret Watson Sutherland, born November 8th, 1886.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.